builds up affirmations and unbuilds them, erects
systems of certitude but finally accepts none of them
as certain, affirms and questions the evidence of
the senses, follows out the conclusions of the reason
but undoes them again to arrive at different or quite
opposite conclusions, and continues indefinitely if
not *ad infinitum* this process. This is the history
of human thought and human endeavour, a constant
breaking of bounds only to move always in the same
spirals enlarged perhaps but following the same or
constantly similar curves of direction. The mind
of humanity, ever seeking, ever active, never arrives
at a firmly settled reality of life's aims and objects
or at a settled reality of its own certitudes and con-
victions, an established foundation or firm formation
of its idea of existence.
At a certain point of this constant unrest and
travail even the physical mind loses its conviction of
objective certitude and enters into an agnosticism
which questions all its own standards of life and
knowledge, doubts whether all this is real or else
whether all, even if real, is not futile; the vital mind,.
baffled by life and frustrated or else dissatisfied with
all its satisfactions, overtaken by a deep disgust and

disappointment, finds that all is vanity and vexation
of spirit and is ready to reject life and existence as
an unreality, all that it hunted after as an illusion,.
Maya; the thinking mind, unbuilding all its affirma-
tions, discovers that all are mere mental constructions
and there is no reality in them or else that the only
reality is something beyond this existence, something